

THE ANALYSIS,

Explication, and Application
of the Sacred and Solemne
League and Covenant,

FOR

*The Reformation, and Defence of Religion, the
Honour and Happinesse of the King, and the
Peace and safety of the three Kingdomes of
SCOTLAND, ENGLAND, and IRELAND.*

Enjoyed by the Lords and Commons, assembled in Parlia-
ment in ENGLAND, and the States of SCOTLAND,
to be taken by every man throughout all
the three KINGDOMES.

*Very usefull, and profitable to bee Read, Observed, and
Kept by all who take the said COVENANT.*

By RICHARD WARD, Minister of Stanstead
Mount Fitcher, in ESSEX.

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The Analyfis, Explication, and
Application, of the Sacred and Solemne
League and Covenant.

IN the League, or Covenant, we may observe these three generall parts, viz, The *Exordium*, *Narration*, and *Conclusion*.
First, in the *Exordium* is onely shewed, the occasion, moving cause, necessity, and end of the taking of this Covenant, which is so obvious and perspicuous to every eye, that I forbear (for brevities sake) the particular anatomizing, and analysing thereof.

Secondly, in the *Narration*, or *Narrative part of this Covenant*, are these three generalls, to wit, The *Covenanters*: the *Covenanted*, and the *Covenant* it self.

First, the *Covenanters*, or those who take or make this Covenant, are all who are cordially and candidely affected to the true *Reformed Protestant Religion*, in all the three Kingdomes of Scotland England, and Ireland.

Secondly, the *Covenanted*, or he with whom we enter into Covenant, is *Jehovah*, our God, the great Creatour, and preserver of heaven and earth.

Thirdly, there is the *Covenant* it self, wherein, and whereby the *Covenanters* oblige and binde themselves solemnly unto God. Now in this *Covenant*, are some things *Morall* and *Politick*, and some *Theologicall* & *pious*.

First, some things in this *Covenant* are *Morall*, and *Politique*, wherein foure things are remarkeable viz: the *Matter*, *Manner*, *Meanes*, and *Limits* or *Qualifications* thereof.

First, the *Matter* or *Materiall heads*, of the *Morall* and *Politick* part of this *Covenant* are these, to wit,

I *Mutually to preserve the Rights and Priviledges of the Parliaments*. And

II *The Liberties of the Kingdomes*. And

III *The preservation, and defence of the King*: wherein these particulars are included, to wit,

First, whom must we endeavour to *preserve* and *defend* the kings Majesty

Secondly, what must we endeavour to *preserve*, and *defend* in the King? His Majesties *Person* and *Authority*.

Thirdly, how must we endeavour the *preservation* of his *person* and *authority*? In the *preservation*, and *defence of the true Religion, and Liberties of the Kingdomes*, that is, either.

1 We, by endeavouring the preservation and defence of the *true Religion*, and *Liberties of the Kingdomes*, do truly and really endeavour the *preservation* and *defence* of his Majesties *person* and *authority*, they being the best friends, and strongest supporters of his *person* and *power*, who stand most stoutly for the *true religion*, and *liberties of the Kingdomes*, The kings throne being established by *Piety*, *Equity*, and *Law*. Or,

2 We promise to endeavour to preserve his Majesties *person* and *authority*, to wit, so long as hee really endeavours the *preservation*, and *defence* of the *true religion*, and *liberties of the Kingdomes*. And.

Fourthly, Why or wherefore do we thus endeavour the *preservation* and *defence* of the Kings *authority* and *person*: to wit

1 That, the world may beare witnesse with our consciences, of our *loyaltie unto him*. And

2 That wee may make it evident unto the world, *that wee have no thoughts or intentions to diminish his Majesties just power, and greatnesse*.

IV Another *Materiall* head, or branch of the *Politique* part of this *Covenant*, is to discover malevolent, and ill-affected spirits, and persons; wherein these three particulars are involved, viz

First whom must we discover? *All such as have beene, or shall bee Incendiaries, Malignants, or evill instruments of the Church or State*. And

Secondly, wherein, or how doth their malignity shew it self? viz

1 *By hindering the reformation of religion id est by persisting, and obstinately continuing in any schisme, errour, heresie, old custome, or superstitious practise, &c.*

2 *By dividing the King from his people id est, by drawing him from his Parliament, or detaining (by counsell, perswasion, or otherwise) his Majestie from comming unto, or complying with his Parliament.* And

3 *By dividing one of the kingdomes from another id est by raising aspersions casting scandalls, fomenting jealousies, or differences, betwixt them, and the like.* And.

4 *By making any faction, or parties amongst the people, contrary to this League and Covenant:* And

Thirdly, Why must we discover these, and the like Malignant persons? *That they may be brought to publike triall, and receive condigne punishment, as the degree of their offence shall require or deserve, or the supreme Judicatories of both Kingdomes respectively, or other having power from them for that effect, shall judge convenient.*

V Another *Materiall* particular of the *Morall* part of this *Covenant* is, *That whereas the happinesse of a blessed peace between these Kingdomes, denied in former times to our Progenitors, is by the good providence of God granted unto us, & hath been lately concluded, & settled by both Parliaments, we shal now*

each one of us, according to our place and interest, endeavour that they may remaine conjoynd in a firme peace, and union to all posterity. And

VI Another is, to assist, and defend all these that enter into this league and Covenant, in the maintaining, and pursuing thereof. And

VII Not to suffer our selves to bee divided, or withdrawn from this blessed Union and Conjunction. Now herein these foure particulars are unfolded, viz.

First, the *impulsive* or *moving causes* of this division and alienation; namely, *Combination*, *perswasion*, and *Terroure*. And

Secondly, the *Manner* of this tie or obligation: viz. wee must neither directly nor indirectly suffer our selves to be dis-joynted by any wayes, or means whatsoever. And

Thirdly, when or how we show our selves to bee divided, and withdrawn from this blessed Union, and Conjunction, to wit,

1 When we make defection to the contrary part. And

2 When we give our selves to a detestable indifferency, or neutrality in this cause, which so much concerns the glory of God, the good of the Kingdomes, and honour of the King. And

Fourthly, the *Meanes* whereby wee may better continue firme in this League of Unity, without any alienation or faction. Now these *Meanes* are

1 To continue therein all the dayes of our lives zealously and constantly, against all opposition. And

2 To promote the same according to our power, against all lets, and impediments whatsoever. And

3 What wee are not able by our selves to suppress or overcome to reveale and make known, that it may be timely prevented or removed. And thus much for the *Matter*, or *materiall heads*, and branches of the *Morall* and *politique* part of this Covenant. Now

Secondly, the next thing herein is the *Manner*, how all these forenamed particulars are to bee observed, or performed; viz. *sincerely*, *really*, *constantly*, and *faithfully*: id est without any falshood faining, dissimulation, hypocrisie, coldnesse, and inconstancy. And

Thirdly, the next thing herein is, the *Meanes* which we must use for the performance of this part of our Covenant, namely, *seriously* to endeavour with our persons, purses, estates, and lives, to performe what wee have Covenanted. And

Fourthly, the last thing herein is, the *limits*, *bounds*, *cautions*, or *qualifications* of this part of the Covenant: to wit, to endeavour the performance of each clause, branch, or particular thereof, according to our severall vocations, places, and interests, and no further. And thus much for the *Morall*, and *Politique* part of this Covenant. Now

SECONDLY,

SECONDLY, some things in this *Covenant* are *Theological* and *pious*, wherein five things are notable, and worthy observation: viz. the *Matter*, *Manner*, *Meanes*, *Limits*, and *End*, or *Scope*.

First, the *Matter*, or *Materiall heads* of the *pious* and *Religious* part of this *Covenant* are these five which follow: to wit,

1. *The Reformation of religion in the Kingdomes of England and Ireland*, wherein these foure things are expressed: viz.

1. What must we endeavour the reformation of? of *Religion*. And

2. Where? In the *Kingdomes of England and Ireland*. And

3. Wherein? In these foure things. viz

First, in *Doctrine* because many *Popish*, *Arminian*, hereticall, schismaticall, and heterodoxe doctrines have been broached, and printed, and unsound tenents maintained, countenanced, and patronized in these kingdoms. And

Secondly, in *Worship*, because wee were taught to worship God according to the humane inventions, and ordinances of man, and not according to the Word of God. And

Thirdly, in *Discipline*; because many things therein were superstitious, and not many tending either to edification, or decency. And

Fourthly, in *Government*; because the *Government* of our *Church* by *Arch-bishops*, *Bishops*, *Deans*, *Arch-deacons*, &c. was never advantageous to our *Church*, but rather destructive; as our former superstitious, advancing of superstitious Priests, putting down of preaching, silencing of Preachers, and the like, do evidently confirme: and therefore none need question the *legality* of the *Parliaments* abolishing of them, or of our assisting of them herein; this kinde of *Government* not being *Jure Divino*, but *Humano*, as hath been abundantly proved of late; and consequently may be taken away by as lawfull authority, as it was instituted, to wit, the *Parliament of the Kingdome*, with which the *King of Englands* power is, although the person of *Charles Steward* be absent, & separated from them. And

4. How must our *Religion* be reformed? namely,

First, according to the *Word of God*. And

Secondly, according to the example of the best reformed Churches.

II. Another *Materiall branch* of the *Theological* part of this *Covenant*, is the preservation of the true, and truly reformed *Religion* of the *Church of Scotland*: wherein these two things are included: viz.

First, whom, or what wee engage our selves, to preserve: viz *The reformed Religion in the Church of England in Doctrine, Worship, Discipline, and Government*. And

Secondly, against whom doe wee engage our selves to preserve it: viz. Against our, the common *Enemy of Religion*; namely the grand

Impostor of Rome, with all his Abeters, and adherents: that is, as we now desire the assistance of our brethren of Scotland, against those Atheists, Papists, and Irish Rebels, who have banded themselves against us; so wee covenant and promise, that if any of these, or the like Viperous Brood shall endeavour to overthrow the Reformed religion in Scotland, in Doctrine, Worship, Discipline, and government, that wee will to the utmost of our power and place, endeavour to preserve it.

III Another materiall head or branch of the pious part of this Covenant, is, to endeavour to bring the Churches of God in the three Kingdomes to the nearest conjunction, and uniformity in religion, confession of faith, forme of Church government, directory for worship, and catechising. And

IV To endeavour the extirpation both, first, of Popery And Secondly, of Prelacy, id est Church Government by Archbishops, Bishops their Chancelours, and Commissaries, Archdeacons, Deans, Deanes and Chapters, and all other Ecclesiasticall Officers depending on that hierarchy. And

Thirdly, Superstition. And fourthly, Heresie. And fiftly, Schisme. And Sixtly, Prophannesse. And seventhly, whatsoever shall be found to bee contrary to sound doctrine, and the power of godlinesse. And

V Another materiall head of the Theologicall part of this Covenant, is the amendment of life, wherein these two things are observable. viz

First, the Cause moving us to this amendment of life, which is two-fold, viz

1 The consideration of our guiltinesse by reason of our many sinnes, and provocations against God, and his Son Jesus Christ. And

2 Our present distresses and dangers, the fruits of that guiltinesse. And Secondly, the expression of this amendment of life: Note here, our amendment of life is expressed either by our actions or affection, our deeds or desire

First, by our deeds, and actions or words, for wee professe and declare before God, and the world. our unfained desire to be humbled. Now here three things crave our animadversion, viz

I For what must we be humbled? For our owne sinnes, and the sinnes of these Kingdomes. And

II For what sinnes must wee humble our selves? viz. for these: namely

1 That wee have not as wee ought, valued the inestimable benefit of the Gospel. And

2 That we have not laboured for the purity, and power thereof. And

3 That we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives. And

III Why must wee humble our selves for these sinnes? because they are the causes of other sinnes and transgressions, so much abounding among us. And

SECONDLY, our amendment of life is expressed by our affections, and true

true and unfained purposes and desires; which respect both ourselves and ours, wherein three things are considerable, to wit:

First, the Matter of this purpose and desire; namely,

I To amend our lives. And

II Eachone of us to go before other in the example of a reall reformation. And

Secondly, the extent of this purpose and desire, to wit,

I It must be both in publique and private. And

II In all duties we owe to God and man. And

Thirdly, the scope or end of this purpose and desire of amendment; which is

I That the Lord may turn away his wrath, & heavy indignation from us And

II That he may establish these Churches, & kingdomes in truth & peace. And

thus much for the matter of the Theologicall part of this Covenant. Now

Secondly the next thing in this part is the manner thereof, to wit,

That every branch, clause, part, and particle of this Covenant, be performed, and observed sincerely, really, faithfully, and constantly. And

Thirdly, next in order followes the meanes, whereby wee may bee enabled to performe what we have promised; which are

I An earnest endeavour, to the utmost of our ability, to pay our Vowes and performe all our promises unto God. And

II The grace of God enabling us, in some measure thereunto. And

Fourthly, another thing in this Theologicall part of our Covenant, is the limits or qualification thereof, viz. Wee must endeavour to observe every branch of this Covenant, according to our severall places, vocations, and interests. And

Fifthly, the last thing in this part, is the scope or end of it, which is foure-fold; to wit,

I That all we in all these three Kingdomes of Scotland, England, and Ireland, and our posterity after us, may as brethren live in faith and love. And

II That the Lord may delight to dwell amongst us. And

III That the Lord may bee one, and his name one in all the three Kingdomes. And

IV That we may not partake in other mens sins, and thereby be in danger to receive of their plagues.

And thus much for the second generall part of this Covenant viz. the Narration. Now

Thirdly, the last generall part, is the Peroration or Conclusion wherein are these foure particular branches, to wit, An Attestation, Protestation, Appeale, and Supplication.

First, in the Attestation, or calling God to witnesse, We acknowledge three things, viz.

I That God is present with us, at the taking of this Covenant or Oath: And

II That he who is present is Almighty, to wit, both to reward us, if we performe what wee promise, and to punish us, if wee bee Covenant-breakers

breakers, or falsifie our Oath unto God: And

III That as he is infinite in power, so he is infinite in knowledge, the very thoughts, purposes, and intentions of our hearts being known unto him. And this is laid down in these words, *And this Vow and Covenant, I make in the presence of Almighty God, the searcher of all hearts.*

Secondly, in the *Protestation*, we promise in the presence of Almighty God these two things, to wit,

I To performe all the contents of this Oath, and this is the *Matter of the Protestation*: And

II To performe it with a full and true intention of heart; and this is the *manner of the Protestation*; both which are laid down in these words, *And this vow and Covenant I make with a true intention to performe the same.*

Thirdly, the *Appeale* is contained in these words, *This I promise to performe, as I shall answer at the great day, when the secrets of all hearts shall be disclosed*; wherein are these five things, to wit,

I A belief, that there shall be a day of Judgement: And

II That at that day all shall be judged: And

III That at that day all secrets and secret things, (that is, all secret actions, intentions, purposes and desires) shall bee discovered, disclosed, laid open and manifested: And

IV A belief that we shall most justly, and impartially at that day bee judged, by the most just Judge, according to those actions, intentions, purposes, and desires which are then discovered, and manifested to have been in us, And

V A secret and implicite Imprecation, *God do so to me, and more also at that day, or I desire that I may finde neither mercy, nor favour at the hands of my All-seeing, all-knowing Judge, at the great and dreadful day of Judgement, if I do not now faithfully and fully purpose and shall hereafter firmly and unfainedly endeavour to performe to the utmost of my power, whatsoever is contained in this Oath or Covenant.* Now

Fourthly, in the supplication these three things are included.

I The *Petitioners* namely, we who make this Covenant. And

II The *Petitioned*; to wit, the Lord: And

III The *Petition*, which consists of these two branches, viz:

First, *That the Lord would so strengthen us by his holy Spirit that we may be enabled to performe whatsoever we have vowed or promised in this covenant.*

Secondly, *that the Lord would blesse our desires, and proceedings with such good successe, as may bee deliverance and safety to his people, and encouragement to other Christian Churches, groaning under, or in danger of the Yoke of Antichristian Tyranny, to joyn in the same, or like association and Covenant, to the glory of God the enlargement of the Kingdome of Jesus Christ, and the peace and tranquillity of Christian Kingdomes and commonwealths.*

F I N I S

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